UNITARIAN WORD & WORK

MARCH
1914

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 17 MARCH, 1914 No. 6

EDITORIAL

CARDINAL O'CONNELL, who presides over the destinies of Catholicism in and around the city of Boston, loses few opportunities to announce his belief that Puritanism in America has been done to death. If the essential element in Puritanism were not immortal the Cardinal's opinion would seem to be incontrovertible. Certainly Puritanism is at present suffering all kinds of attacks, not only from ecclesiasticism, but from a thousand and one movements and influences, not to mention the legal profession itself. Its ethics is swamped in the tidal wave of modern readjustments. Its politics is being undermined by whole corps of "sociological" engineers. Its religion is often the horse-joke of science as well as the butt of the Cardinal's unappreciative contempt. In the church, in the state, in education, in business, in social life, in the home, and in sex relations poor old Puritanism is battered right and left. If it does not get all the criticism it deserves during the first quarter of the twentieth century it will not be because its assailants are not like the grasshopper when he becomes a burden. Its ordinary, commonplace phrases not infrequently sound antique. Puritanism said, "Children *obey* your parents." What cruelty in the light of our progressive, "Parents be in subjection to your children!" Puritanism ordered that instruction should be regarded as a *duty*. It is now looked upon as an entertainment. Puritanism used short, shocking Anglo-Saxon words to describe immorality. Anyone who is up-to-date now employs a vocabulary of tender euphemisms for the same purpose. Puritanism made men great by placing them as guardians of the people in state and church. The state is now a difficult thing to describe, and the function of government is elusive, and the "church," where it is not appropriated by a single cult, is nebulous to the last degree; while in both, graft and power are the prizes of little souls. Puritanism put law first and liberty second. The twentieth century is forcing "liberty" to the verge of tyranny.

OF course Puritanism was wrong in many respects, because the Puritans were wrong about almost everything—about creation, about natural science, about sociology, about philosophy, and woefully wrong about theology. They were narrow as to their conceptions of government, because their model was the theocracy of the Hebrews. They were intensely bigoted in their thought of God, because they thought God had regard for the individual. They were unemo-

tional and entertained the supposed fallacy that to work hard and to practice self-denial and to cultivate self-control entitled a man to private ownership, even if the slothful and improvident went hungry and naked. They or their children did, it is true, inspire and inaugurate about all the philanthropies that distinguished the nineteenth century; but they did it on the ground that the strong should have regard for the weak, and not on the ground that the weak and inefficient (just because they were weak and inefficient) were entitled to what the strong had earned by the sweat of their faces.

BUT with all their shortcomings the Puritans—with no knowledge of psychology, no attention given to eugenics, no conception of the eternal "Urge" that pushed them, willy nilly, down the ceaseless flux of cosmic activity, and with no idea that each unit of them was only a chance incandescence, did evolve great men—men with character and initiative, who doubtless have done more in the interests of truth and liberty than their predecessors had done since history began to be written. They came to these shores and by sheer force of character, accomplished what no immigrants had done before, or have done since. They were desperately poor and out of favor with all the kingdoms of the world. They were few in numbers, were in the pay of no great missionary or colonizing corporation, were not anticipating (certainly not in their own generation) anything that we should call wealth, and yet they, with the impulse imparted by that little band of pilgrims down at Plymouth, worked out and perpetuated a form of government and a code of human rights towards which the vast hordes of Europe and Asia have looked for centuries with covetous and longing eyes.

NO wonder the charter-builders of the nation felt strongly concerning certain matters! No wonder that, as they recollected the tyrannies of church and state from which they had escaped, they carried their antagonism needlessly beyond the bounds of fairness and equal rights, as in their persecutions of the Baptists and Quakers. In their zeal for ecclesiastical independence they violated the privileges of religious freedom. But, in the main, they knew what they were about, for, as Lord Chatham wrote, "Divided as they are into a thousand forms of policy and religions, there is one point on which they all agree,—they equally detest the pageantry of a king, and the supercilious hypocrisy of a bishop." Their watchword was, "No Lords, spiritual or temporal, in New England."

There are a great many little cemeteries throughout New England where the bodies of the Puritans were buried. The wonder is that those cemeteries do not become the scenes of wild remonstrance in these days of the ostentatious Cardinal. The few descendants of the Puritans are engulfed in the multitudes that have since arrived.

ON the foundations the Puritans laid now rise the strongholds of ecclesiastical arrogance. From those strongholds they and all they stood for, and all they had accomplished, are scorned and flouted. They thought they were Christians and that the Creator was on their side, but now it is announced that since they never secured any credentials from Rome, they were all wrong and their self-styled religion was a hodge-podge. How much better had it been, we should infer from such men as Car-

dinal O'Connell, if the Puritans had come to New England under the same authority that the first colonists went to Quebec and the West Indies and the Philippines and Mexico! Surely, a free people, with education for all and progress and opportunity, and no tribute to Rome, we are given to understand, constituted the curse of Puritanism.

THE Cardinal's red hat is in the ring. There is no mistaking his purpose in putting it there. He claims everything for his church—the government, the schools, the courts, the churches, the homes and the rights of the people. In vain do simple-minded Protestants exclaim, "Render unto Caesar the things that are Caesar's, and to God the things that are God's," to fortify their faith in the separation of church and state; in vain quote Jesus when he said, "Call no man your father on the earth, for one is your father, even the heavenly," for every priest, from the Pope down, appropriates that name. It is of no use to say, "Ye shall know the truth and the truth shall make you free," for if truth be not alone that of the Vatican, the less men have of it the better. It is of no use to claim the name of "Christian" on the basis of Peter's text, "In all ages he that feareth God and worketh righteousness is accepted of him," for that was said before any Church of Rome was thought of. The Cardinal will only rave the more if you ask him which of the Beatitudes he incarnates in his illustrious person, and how his elaborate wardrobe harmonizes with the simple garb of the meek and lowly Galilean. And if you were to intimate that were he to view the Cardinal's ecclesiastical grandeur Jesus might quote from the twenty-third chapter of Matthew, Mr. O'Connell would doubtless class the Nazarene himself with other cold-blooded "intellectuals" who live simply and think splendidly, but who, in his opinion, were never intended by the Almighty to speak for religion.

BUT we intimated in the opening paragraph that the essential spirit of Puritanism is immortal. Since the days of Jesus it has expressed itself under many names, but is always and everywhere known for its emphasis of individual responsibility in the sight of God, and the duty of each human being to accord to all others the privilege of spiritual independence. If the time should come when Catholicism or any other ecclesiastical power should undertake to suppress the spirit of religion in Protestant America, Puritanism in some form or other will rise in defense of the people. If the time should come when the arrogance of the Catholic Church should undertake to control this republic so as to jeopardize the religious and political freedom of the individual, Puritanism by some sign or other will make itself felt as it did in the reign of the Stuarts. On the Atlantic seaboard already has Rome gained a supremacy which cannot long continue without causing alarm to all those who appreciate the great principles of Puritanism, and the time is not far distant when the American pulpit must take cognizance of this fact. As yet only faint and plaintive utterances are heard. If Mr. O'Connell, and other Catholic officials like him, continue to throw contempt and calumny upon everything for which the Protestant spirit has stood, the voices of the Protestant pulpit will lose their timidity and speak forth with prophetic power.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. C. F. Potter, late of the Baptist fellowship, has taken charge of the Unitarian church at Edmonton, Alberta. Rev. J. F. Meyer has resigned at South Natick to accept a call to the Independent Protestant Church in Columbus, Ohio. Rev. Otto E. Duerr has resigned at Melrose, Mass., to accept a call to Lancaster, Mass., where he was installed on Feb. 1st. Rev. Herman F. Lion was ordained and installed at Berlin, Mass., on Feb. 3, 1914. Rev. G. C. Cressey has accepted a call to West New Brighton, N. Y. Professor F. C. Doan was ordained and installed minister of All Souls' Church at Summit, N. J., on Feb. 5th. Rev. Arthur E. Wilson has resigned at Plainfield, N. J., and Rev. Herbert F. Moulton at Sanford, Maine. Professor C. M. Perry will be ordained as the minister of the church in Iowa City on March 15th.

Journeys

The President of the Association has returned from his journey in the Southwest and has made a report through the columns of the "Christian Register" upon his observations and experiences.

Rev. J. C. Duncan of Clinton, is now at work as a lecturer on the Billings Foundation in Texas, and is expected to meet appointments at Houston, San Antonio, Beaumont, and possibly Galveston.

Rev. Henry Wilder Foote will make a journey during the present month in the Central West, visiting Ann Arbor, Chicago, Iowa City, and Urbana.

Buildings

The fourth Meeting House of the Unitarian Church in Quincy, Ill., was dedicated on Feb. 5th, and at the same time Rev. L. M. Greenman was installed as the minister of the society. The new church is an attractive building in stone and plaster, built on the design of the churches which have proved so acceptable in Kansas City, Duluth, and Urbana.

The First Society in Providence has completed, at a cost of some $15,000, the alteration and renovation of its Parish House. With the increased accommodations and new furnishings, the House is very convenient and handsome, and supplies adequate accommodations for the great variety of social and educational work that is conducted by this large and prosperous parish.

All Souls' Church in White Plains, N. Y., has adopted plans for an exceedingly well-designed church, and is raising funds with the hope of building during the coming summer.

New church buildings are now in process of construction for the societies in Dayton, Ohio; Wheeling, W. Va.; Sacramento, Cal.; and for the Second church in Boston.

Finances

In the last issue of Word and Work attention was called to the immediate need of $80,000 required to carry on the endeavors for which the Association has made itself responsible during the current fiscal year. There are but eight weeks left in that

fiscal year, and so far less than $15,000 out of the needed $80,000 has been contributed by the churches and friends of the cause. It has been repeatedly pointed out that this is a work which is measured only by the generosity of the churches. If the churches fail to supply the needed money, then the work must simply be cut down, perhaps just at the time when it is coming into fruitage. It is for the ministers and people of the churches to say what they will have the directors of their Association do. The record of the next eight weeks will be their mandate to the Board of Directors, either to go confidently forward or to pull down the flag, close up promising missions, stop the printing presses, discharge faithful workers, and reduce activities to the scale of the financial support. The Directors cannot undertake to incur debts; that would not be a faithful discharge of the duties laid upon them by the churches. If they have to report a serious deficit for the current fiscal year, that must obviously mean that they are required to cut down their expenditures so that such a deficit cannot occur again.

The churches that have given thus far in the current year have reasonably maintained the contributions of former years, but fewer churches have reported than at this time a year ago. The large gifts thus far came from the churches in Milton, Brookline, and Springfield, Milton giving even more than its liberal contribution of last year. The churches in Ware and Westwood, Mass., and Orlando, Florida, have doubled their gifts of last year. Newburyport, Marlboro, Fairhaven, and Canton, Mass., Meadville, Penn., and Madison, Wisconsin, give the same as last year. A few societies give a little less, but they still have time in which to make a better record. It is evident, though, that if the needed money is to be raised in the next eight weeks it will need prompt and vigorous action, and that individuals, Alliances, and Sunday Schools will all have to help. Now is the time for action.

The R. E. A.

The earnest consideration of all the ministers and people of the Unitarian churches is called to the importance of the Eleventh Annual Convention of the Religious Education Association which is to be held in New Haven, Conn., March 4th to 8th inclusive. There is no more significant gathering for the people interested in the welfare of our churches. Among the speakers are: President Thwing of the Western Reserve University, who is the President of the Association; President Hadley of Yale; President Swain of Swarthmore, who is also the President of the National Education Association; Governor Baldwin of Connecticut; Hon. P. P. Claxton, U. S. Commissioner of Education; Hon. C. S. Whitman, District Attorney in New York; President Hyde of Bowdoin; President Meiklejohn of Amherst; Chancellor Brown of the New York University; Chancellor Kirkland of Vanderbilt University, and many other leaders in the religious and educational life of the nation.

Professor Starbuck of our Department of Religious Education has a place on the program, and with Messrs. Eliot, Lawrance, and Foote, will be the official delegation of the Association.

On Sunday, March 8th, at the concluding sessions of the Convention, the speakers are to be, Ex-President Taft, President Faunce of Brown University; Rabbi Wise of New York; Dr. John R. Mott, Secretary of the

World's Students' Christian Federation, and the President of the American Unitarian Association.

Those intending to attend these meetings should engage their accommodations at one or another of the New Haven hotels well in advance.

Anniversary Week

The committee which represents the societies which meet in Anniversary Week already has in preparation the program for the meetings of the week. The work has been laid out far enough to promise a series of meetings and addresses quite up to the expectations which former meetings have justified.

This year the annual meetings of the National societies fall in the week beginning May 25th. At the Alliance meeting on Monday afternoon the speakers will probably be Mrs. T. H. Marshall, of Dayton, Ohio, Rev. M. St. Croix Wright and Rev. William L. Sullivan of New York. The Reception which was omitted last year will be held on Monday evening at the Somerset Hotel.

Tuesday will be filled with the meetings of the Association. One important matter will be the consideration of the report of the Commission authorized at last year's meeting, which has had under consideration the questions relating to membership in the Association and methods of nominating and electing officers and directors. At the morning and afternoon sessions, besides the official reports and addresses, there will be a number of brief speeches from workers in the field, which will illustrate the scope and variety and comprehensiveness of the work of the Association. The Anniversary sermon in the evening will be preached by Rev. William G. Eliot, Jr., of Portland, Oregon. Owing to the experience of last year when Arlington Street Church was overcrowded and many were unable to gain admittance, the service will this year be held in Tremont Temple.

On Wednesday there will come the usual meetings of the Berry Street Conference, the Meadville Alumni Association, the Laymen's League, with the Unitarian Festival in the evening.

On Thursday will occur the graduating exercises of the Tuckerman School, the annual meetings of the Fellowship for Social Justice and the Unitarian Historical Society, and the meetings of the Young People's Religious Union. The subject of the addresses at the evening meeting of the Union will be "The opportunities for social service among our young people."

Friday will be given entirely to the meetings of the Department of Religious Education, and Mr. Lawrance, the Secretary of the Department, is developing a program of more than ordinary interest.

The usual service of morning prayer will be held in King's Chapel and the Vesper Service in the First Church.

The Hospitality Committee will soon issue its announcements.

Department of Social and Public Service

As announced in the last issue of WORD AND WORK, the social service commissions of five of the leading denominations of New England met in January and formed the New England Conference of Social Service Commissions. The commission of the Diocese of Massachusetts has also joined the Conference, so now it includes representatives of six denominations, Baptist, Congregational, Episcopal, Methodist, Unitarian and Universalist. Under the joint auspices of the six commissions a Country Church Con-

ference is to be held on Wednesday and Thursday, March 4 and 5. Indeed, this is a notable week for such gatherings, as the Country Church Conference will be followed on Thursday by the Conference of the Church Federations of New England, and on Friday will be held the Eighth Annual Meeting of the New England Federation for Rural Progress. The religious and economic problems of the country will receive attention from many points of view. The speakers are well known in their respective departments of work and may be expected to make notable contributions to the discussion of the various subjects. It is an unusual opportunity that is offered by these meetings, and all who are interested in the social and economic improvement of country life should make an effort to attend. The condensed program is as follows:

Wednesday, March 4.

Country Church Conference

Morning session at 10:30 o'clock, at Pilgrim Hall, 14 Beacon St. Addresses, "The Community Church," by Rev. Howard F. Legg; "The Country Church and the Rural Problem," by J. A. Scheuerly.

Afternoon session at 2 o'clock, at Channing Hall, 25 Beacon St. Addresses: "Recreation as a Constructive Force," by C. C. Carstens; "What the Churches Can Do for Rural Recreation," by Rev. Silas E. Persons.

Evening session at 8 o'clock, at Kingsley Hall, Ford Building. Address, "The Economic Problem of the Country," by Prof. F. W. Howe.

Thursday, March 5.

All sessions at the First Methodist Episcopal Church, Temple St.

Morning at 10:30 o'clock, joint session of the Country Church Conference and the Conference of Church Federations of New England.

Addresses: "The Church and the Town," by Rev. George K. Leighton; "The Church and the City," by Rev. Rockwell H. Potter; "The Church and the State," by Rev. and Hon. Thomas Chalmers.

Afternoon at 2 o'clock.

Conference of Church Federations of New England.

Addresses: "The Organization and Equipment of a Local Federation," by Frank H. Robson and Rev. C. M. Woodman; "The Co-operative Parish Plan," by Rev. Raymond Calkins and Rev. Ralph S. Cushman; "Woman's Part in Church Federation," by Mrs. George W. Coleman, Mrs. Georgia M. Root, Miss Harriet J. Stevenson.

Evening at 8 o'clock.

"Addresses: "State-Wide and Nation-Wide Federations," Prof. Alfred W. Anthony and Rev. Charles S. Macfarland.

Friday, March 6.

Eighth annual meeting of the New England Federation for Rural Progress. Address James H. McKibben, Secretary, 177 Milk St., Boston, Mass., for programs and particulars.

The last issue of the Social Service Bulletin is by Rev. Paul Revere Frothingham, on "Co-partnership Housing." Within the last five years there has been a great awakening of interest in the housing question. It has come to be recognized that the dwelling in which a family lives has a great influence upon its character. It is not without reason that the slums of our towns and cities are the breeding places of disease, vice, crime and poverty. Put human beings in the midst of slum surroundings and a deterioration of health and character may certainly be expected. On the other hand, give them light, clean and decently appointed homes and in most cases the general character of the family is

bound to improve. This being the case, it is of the utmost importance that a way be found to supply even the lowest paid workmen's families with clean and sanitary homes. England is doing this in a remarkable fashion and is setting the pace for the world. The garden cities and villages of England are providing good homes for families of very moderate incomes at a price which is within their power to pay. At the same time, the workman is having secured to him freedom of movement, so that if for any reason he is compelled to go to some other locality he can move without financial loss of income. This is being accomplished through the agency of co-partnership societies. Mr. Frothingham spent a large part of last summer in studying these communities, and this Bulletin will be read with great interest by all who are trying to improve the living conditions of the poorest paid workmen. It can be had, free of charge, on application to the Social Service Department.

Department of Religious Education

The Department of Religious Education is so frequently asked to suggest books for teachers and parents that an attempt to meet this demand will be made from time to time in these columns. No exhaustive or critical lists will be given, but practical suggestions will be offered, the books mentioned being for the most part simple in treatment and low in price.

Teachers of Sunday-school classes often fail to understand how much easier as well as more effective their work will become through the use, in the preparation of their lessons, of additional manuals covering the same field. These may be intended for the use of pupils of other ages than those taught and still be helpful. Thus a primary-class teacher may find in a book prepared for adults such a broad survey of her subject as will put it in a new and clearer light, while a senior-class teacher may find stories and other pertinent illustrations in a book prepared for young children. These additional manuals are usually low in price, and so can be procured by any teacher. A better way, however, would be for the school, the Alliance, or the church to provide each teacher in the school with such additional helps.

In the following lists, all books mentioned are published by this department and may be obtained at the prices given.

Let us suppose, then, that the subject studied is the Bible as a whole. The text-book used may be any one of the following, but the teacher may well have them all.

"The Bible and the Bible Country," by Rev. J. T. Sunderland. (*Paper,* 25 *cents; cloth,* 35 *cents; teachers' edition, with much additional material,* 60 *cents.*) The first division is entitled "Little Journeys Among the Books of the Bible," and leads by delightful paths to a fuller knowledge of the scriptures.

"The Bible as Literature," by Rev. John M. Wilson (*paper,* 25 *cents; cloth,* 35 *cents*) is a thoroughgoing treatment of the scriptures for advanced classes, devoting the entire year to the study. Every teacher should have this book.

"A Wicket Gate to the Bible" (*paper,* 20 *cents*) is packed with information and bristles with suggestive questions. The two charts at the end of the book, one displaying Jewish history in graphic fashion and the other showing a bookcase with the sixty-six books of the Bible arranged in their right order, are of the highest value.

"Children of the Bible," by Miss Lillian B. Poor. (*Paper,* 60 *cents.*

Pictures for each lesson, in envelope, 15 *cents. Album for pictures,* 12 *cents.*)

"Questions on the Old Testament Books in Their Right Order," by Rev. John W. Chadwick. (*Paper,* 15 *cents.*)

"Questions for Bible Study," by Rev. Charles F. Dole. (*Series I.,* 5 *cents; Series II., III., IV.,* 12 *cents.*)

"Questions on Religion and the Bible," by Mrs. Abby A. Peterson. (*Paper,* 10 *cents.*)

If the subject studied is the Old Testament, the following may all be found useful. This list is arranged on the same principle as the foregoing. The first three are from the Beacon Series, prices the same for each.

"Stories From the Old Testament," by Mrs. Henry C. Parker. (*Paper,* 25 *cents; cloth,* 35 *cents; teachers' edition,* 60 *cents.*)

"Hebrew Beginnings," by Mrs. Edna H. Stebbins. (*No teachers' ed.*)

"Hebrew History," by Rev. H. H. Saunderson.

The next three are from the "One-Topic, Three-Grade Series." Each is in three parts, prepared for primary, junior and senior grades, respectively.

"Early Old Testament Narratives." (*Paper,* 15 *cents.*)

"Story of Israel." (*Paper,* 12 *cents.*)

"Great Thoughts of Israel." (*Paper,* 12 *cents.*)

Other valuable manuals on the Old Testament are the following:

"Old Testament Stories," by Mrs. Charles A. Lane. In lesson-leaf form. (*Per set, in envelope,* 15 *cents. Pictures for each lesson, in envelope,* 15 *cents.*)

"Later Old Testament Narratives," by Rev. William H. Lyon. A continuation of Dr. Lyon's "Early Old Testament Narratives," in the One-Topic series, mentioned above. (*Paper,* 15 *cents.*)

"History of the Religion of Israel," by Prof. C. H. Toy. An invaluable handbook, compact and authentic. (*Cloth,* 35 *cents.*)

Should the subject taught be the New Testament, or any portion of it, the following may be found helpful. The first three titles are taken from the Beacon Series, the prices being the same as those mentioned above.

"Stories From the New Testament," by Rev. Oliver J. Fairfield.

"Jesus of Nazareth," by Rev. Charles E. Park.

"Work of the Apostles," by Rev. H. H. Saunderson.

The first three following are from the One-Topic, Three-Grade Series. Each topic is treated for three grades, in separate books:

"Scenes in the Life of Jesus." (*Paper,* 15 *cents.*)

"Teaching of Jesus." (*Paper,* 12 *cents.*)

"Beginning of Christianity." (*Paper,* 12 *cents.*)

"Questions on the Life of Jesus," by Rev. Charles F. Dole. (*Paper,* 5 *cents.*)

"Lessons on the Acts of the Apostles," by Prof. W. W. Fenn. (*Cloth,* 35 *cents.*)

It will be noted that in the foregoing lists, only manuals prepared for class use are mentioned, and of these only such as are published by the American Unitarian Association. It will be noted, also, that these manuals deal only with Biblical subjects. In subsequent articles in these columns other books treating of the Bible will be mentioned, and books relating to child study and to the art of teaching. Incidentally, advice will be given about the formation of teachers' reference libraries.

Department of Foreign Relations

We have had recently a very interesting letter from Rev. Anton N. Toplisky, written before he had been informed of the effort in progress to raise a sum of money toward the relief of the suffering refugees from Macedonia and other Balkan provinces. Mr. Toplisky gives an interesting but pathetic account of the endeavors of his little company of Unitarians in Doubnitza to secure for themselves a proper place of worship. They are rebuilding their own hall, so as to enlarge it into an edifice to hold two or three hundred people. His members work with the carpenters and thus reduce the cost. It is extremely difficult to raise any money in that poverty-stricken country, left desolate by the late war, yet they have done what they could, and the two hundred dollars which the American Unitarian Association pledged for Mr. Toplisky's support during the coming year, he has devoted to the structure. He needs about three hundred and fifty dollars to complete the latter. We trust this may be forthcoming from his wealthier fellow-believers in this country and in England. Then they can go on increasing the work of the Bulgarian Unitarian Association in Sofia and other centers of population.

The sum of five thousand dollars has been raised in Japan to secure a course of lectures from Professor Rudolf Eucken of Germany. Our Unitarian missionary and editor of the Unitarian magazine in Tokio, Professor Minami, who received his education at German universities, has been very active in this matter, which certainly reflects the greatest credit upon those engaged in it, and is an indication of the intense intellectual activities which the new Japan manifests in our day. Such a course would tend much to strengthen true religion and a free Christianity in the Japanese Empire, and we hope this may be accomplished.

A movement is on foot by some of the younger Unitarian ministers to give Mr. Conte a helper in his Italian work. It is quite likely to be successful. In this connection we desire especially to call attention to the admirable address of Rev. Louis C. Cornish at the late Unitarian Missionary Conference on the Italian Religious Situation. Our churches will do well to avail themselves of it. We understand that Mr. Cornish will be willing to fill a limited number of engagements.

The first of several addresses delivered before the Unitarian Missionary Conference last November has appeared in tract form. It is the address entitled "The Mission of Christianity in the Far East," by Professor Francis G. Peabody. Like everything else that Dr. Peabody writes it is a thoughtful, finished and convincing statement which is to be commended to all our churches.

Rev. Rudolf Walbaum is pastor of some sixteen little parishes in Rhenish Hessia, who call themselves liberal religious, are outside the State Church and are self-supporting. In their opinions they are essentially Unitarian. The principal society is at Alzey, but Sunday services are also maintained at Worms during the winter. Mr. Walbaum visits his circle of villages during the week, accompanied by a teacher, to impart religious instruction to the children, perform pastoral functions and spread the truth. He also edits a journal, which appears from time to time. It calls itself "The Free Protestant, a Unitarian Monthly." He is an earnest and untiring advocate of Unitarian principles of religion and

life. His address at the Paris Congress exhibited this spirit, and we have translated it for the readers of WORD AND WORK:

"I bring you a hearty German-Unitarian greeting from the vicinity of Worms, the ancient Luther city. A few years only after that memorable Imperial Diet at Worms before which Luther bore his outspoken and brave testimony, a young preacher of Worms gave utterance to Unitarian ideas which went beyond those of Lutheran Protestantism; for which cause he also encountered the hostility of the evangelical party; and finally was put into prison. His name was Jacob Kautz von Bockenheim.

"On this, therefore, doubly interesting historical site of the Protestant free conscience there was established some forty years ago a religious association of Free Protestants, whose guiding principles and aims I cannot express to you in a more compact and pertinent manner than by citing the words of the Report of the Grand-ducal Hessian Commission on the statistics of that country:

" 'The Free Protestants decline to accept the dogma of the Deity of Christ, but affirm the new Protestant manner of Christian belief which maintains the distinctly liberal tendency in the evangelical churches of the land. They acknowledge one and only (not triune) God, and their confession of faith corresponds closely with that known as Unitarian Christianity.'

"Since I became the minister of this religious society it has been my endeavor to awaken and cultivate in my congregations their consciousness of solidarity with the whole Unitarian movement throughout the world. We also sympathize, for instance, with the Remonstrants of Holland, with the liberals of France; indeed, with all liberal and progressive endeavors which are animated by a living, affirmative religiousness. We are distinctly unfavorable to a destructive radicalism. What separates us from the liberalism to be found in the German State Church is our conviction of the moral necessity of the attempt to create for the *spirit* of the new Protestantism, which has outgrown the old creed-bound church life, new *forms* as well, even if in greatest simplicity; so that they are the product of entire truthfulness.

"Our age is a time of contrasts. On the one side we see men, despite their alienation from the old creeds, clinging with hooks of steel to the old creed-bound churches; be it from indifference, be it from a well-considered purpose. On the other side we see men separate themselves only to loosen every tie with their old religious associations, and throw themselves into the diametrically opposite direction of absolute hostility to the church, to every church; a course in which every inherited treasure of faith is assiduously cast overboard.

"We represent a type of the German conscience which must not be found wanting in any valuation of the character of our people, so generally esteemed by other nations also as straightforward, frank and honest. It is the kind of conscience which cannot possibly so interpret clear, plain words that something very different results from them than the words in their natural sense imply. It is the conscience which takes to heart very seriously the demands of truthfulness; that thought and its expression shall ever, as far as possible, correspond with each other. In this it is in diametrical opposition to another manifestation of modern times, namely, Jesuitism, with its declared doctrine of mental reser-

vation, and its corresponding practice in such matters.

"God be praised the opinion daily increases that Protestantism is by no means such an all-powerful unity as has generally been supposed, but that one may well distinguish between the *Old Protestantism,* formulated in the 16th and 17th century, which sharply defined itself in opposition both to Catholicism and to speculative beliefs of all kinds, and the *New Protestantism* which came into existence in the 18th and 19th century, and pursues other ideals and tendencies, and in England, Holland, the Rhein-Palatinate, etc., in good part is derived from these very Unitarian heresies, once so severely condemned.

Publication Department

After several years of preparation the Publication Department can now announce that the New Hymn and Tune Book is actually on the press. This means that, barring any unforeseen mechanical difficulties, the sample books should be ready for distribution to those churches which have asked for them, during the month of March.

The standard book is to contain the hymns and tunes, together with the new Service Book, which is the product of a special committee and contains services of worship, responsive readings from the Psalms and a collection of prayers and other matter. This standard book will sell, bound in leather, for $1.20, and in cloth, for $1.00. A new departure is to be made with this book, viz., that of making a discount in quantity. On the leather bound book, in quantities of twenty-five or more copies, the price will be $1.10, and for the cloth, in the same quantities, 95 cents. These prices, of course, do not include delivery.

Many persons have asked whether there will be a possibility of getting an allowance on their old books. It is perhaps well to remind churches wishing to dispose of their old books that there will, of course, be a large number of such volumes available, with many churches offering to donate their books to any society which might use them, so that there will be no market for used books at any price. The Department, however, would appreciate hearing in advance from any churches who would be willing to give their discarded books to a needy society, as such books could be placed to excellent advantage in some of the smaller churches now hampered by a lack of good books for use in their services.

The Department is now engaged in the completion of the volume, entitled, "Self-Training for Motherhood," by Sophia Lovejoy, which has already been announced in our fall list; also "Religion as a Personal Experience," by Rev. William M. Brundage, and a collection of sermons by the late Burt Estes Howard, of California, under the name of "The Test," which is the title of one of the addresses contained therein.

We are to issue within a short time an inspiring "Address to Young Men," by President Charles W. Eliot. This was originally delivered to a Freshman class in the Harvard Union, but the message was of such permanent value as to deserve its preservation in this form. The address will be gotten out in an attractive booklet to sell at ten cents apiece, and in quantities at the rate of $1.00 a dozen. It should have a wide use among teachers and others for presentation to young men and boys coming under their care, and it is our hope that it will be found useful and valuable for this purpose.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

Five Years of Alliance Work in Western Canada.

(*Extracts from a personal letter.*)

Leaving Boston on the eve of Election Day, 1908, we traveled westward, thence northward to Winnipeg. Stepping out of the heated atmosphere of the car upon the platform at Winnipeg the cold, crisp air of the early November dawn was most invigorating. To breathe is to feel like work on the prairie, and we were soon all at it with a will. When Mr. Casson made his visit in December, I took the occasion to gather together the seven or eight women I had met through the meetings and form them into a committee of entertainment for an informal reception to Mr. Casson. They became slightly acquainted through working together in this way and formed the nucleus of the Alliance branch which we organized in February. From that time on the social life of the little new society rested in the hands of these women. We bought an outfit for serving tea, which we used at the theatre on cold nights, and we also induced some of the members of the Alliance to open their houses to our people for social evenings.

We left Winnipeg in November, 1909, feeling that the church and the Alliance were both well on their feet. You know with what energy the women have worked since then, under the guidance of their devoted President and Secretary. They have been most active in raising money themselves and in interesting the denomination to help in the realization of their dream of a Unitarian church building in Winnipeg. The building which now stands on their church lot, at the dedication of which Mr. Pratt and Mr. Bowie recently assisted, is truly beautiful and a real credit to Mr. Westwood and the denomination.

Calgary was virgin soil as far as liberal church opportunities were concerned. There had not been so much as a lay service held there in past years. Not a soul knew when we arrived in the city and not a soul cared, although people from Winnipeg turned up from time to time during our stay in Calgary. This is one of the encouraging things about the Western missionary field—people once interested in the church continue their interest no matter where their affairs may take them. One Unitarian church bewails the loss of a family, but we find the same family, later on adding to the strength of another parish. There is a great interchange of population going on among the cities of Western Canada. Although the early Calgary meetings were of a necessity held in a theatre and were largely attended by men, it was possible in about two months' time to interest a group of about a dozen women in the formation of an Alliance branch. Through the spring and summer of 1910 sewing was begun for a Christmas sale evenings from time to time. Through the spring and summer of 1910 sewing was begun for a Christmas sale towards the furnishing of the Parish Hall which was being planned. The

feeling of fellowship with our branches in the United States was greatly augmented at this time by the receipt of many contributions. There is a real church-home waiting for all strangers of the liberal faith who come to Calgary. In 1912 the little branch there undertook the raising of the annual interest on the loan from the A. U. A. (over $500). The Canadian sister branches of Montreal, Ottawa. Toronto, and Hamilton made most generous donations. We had felt that it was time for us to stand upon our feet; so that with the exception of personal friends we solicited no one in "the States" this year. The results of the fair of 1912 in Calgary may be said to be due almost entirely to work done in Canada. The branch continues to be very atcive under capable leadership and now numbers 36. The women have been interested in the Sunday School since the first, and will see that the 57 children of the parish have their Christmas festival as usual this year. Every baby in the Calgary parish has at least a celluloid rattle as a reminder to the parents that its advent in the Kindergarten class is looked forward to. While living in Calgary I took a little trip to Edmonton, where the Association had put Rev. A. J. Pineo over a small group of men and women Mr. trip resulted in the formation of the Pratt had gathered togethed. This Edmonton branch. We started with less than seven women, where now there are twenty-seven. They keep up the social side of the church, pay the rent of an old church building and supply the church music. Before another year is out they hope to have a church of their own on their lot and a settled minister. As the seat of the University of Alberta we should be well represented there, for it is really the intellectual centre of the Province, and are we not even reproached with our intellectuality?

On the 10th of June this summer we left Calgary for the Pacific coast. It was with real regret that we parted from both place and parishioners, for we had become closely knit by four years of sympathetic association. But the prospect of getting acquainted with the two coast cities was a pleasant one. Beyond the mountains lay British Columbia and all that it contains that is new and attractive to those who have been prairie-dwellers. Two months in beautiful Vancouver gave me a chance to become well acquainted with the delights of forest and shore once more, and also to enter into pleasant social relations with some of the members of the Vancouver branch of the Alliance. I found an active membership of about a dozen. These women seemed to me to have done wonders in the way of working toward their little church. I think I never heard of so few raising proportionately so much money through their own efforts and actual labor. They have worked without ceasing, taking orders for house-linen, etc., as well as making articles for sales. The pretty church in whose dedication Mr. Pratt shared a few weeks ago, is partly the fruit of their labors. They had hoped to be able to hand over to the building committee also the results of their appeal to the branches for $500, which did not succeed in getting into WORK AND WORK before the summer vacation. But as this money was to be devoted chiefly to furnishing the church with pews, its not being forthcoming did not prevent the opening of the church. Although chairs will do for a time, the settees are really needed to fit the idea of the church and I am sure the branches would feel it a pleasure to help towards this if they could

see the attractive little building and know how hard the women have worked for what they have already accomplished. Vancouver is a very English city, beautiful amidst holly, ivy and roses. Our English Unitarians say they feel completely at home there. Unlike our branches in the prairie cities, which are in the proportion of Americans, Canadians and English, one third of each, the Vancouver branch is composed almost entirely of English women.

The first of September we crossed over to Victoria on the island of Vancouver, and as there were a few women connected with the parish we determined to organize them as soon as possible. I called together the women affiliated with our church to organize the Victoria Branch of the Women's Alliance. To be sure there were only four of us at the first meeting, but four were enough to hold all the offices, so we tried not to be discouraged. After three meetings we are nine and have the promise of a few more members in the near future. Our treasury is almost an aching void, but we have every intention of making a success. The best spirit certainly prevails. Our first team-work has been the serving of a supper the night after our dedication services. After only six weeks of building, favored by wind and weather beyond all hopes for November at the coast, the pretty little Victoria church was finished last Saturday. The building, though very small, only seating a hundred, is really lovely, with its leaded amber Cathedral glass windows, its open beamed ceiling, its soft brown woodwork and plaster and dull iron electric fixtures. Mission settees were out of the question with the funds at hand, but movable chairs did not come so much amiss when temporary tables turned the church into a cozy little vestry, on Monday night, where we sat through a pleasant evening of supping and speech-making. A partition in the shed of the small house next door owned by the church making a kitchenette for the parish, afforded us the facilities for serving the supper. Over a platform built from the rear of the church to the house were carried delicious salads, cold meats, fresh rolls, coffee and cake, etc., as nice a little supper as any Alliance branch could care to serve. To be sure there is an outfit of china for forty with some hardware to be paid for, but it gives something to work for at once and the obligation is not at all heavy. We have made a beginning in the way of real sociability and our people are delighted with their little church. They will not forget that $500 of the money with which it was built came from Alliance branches.

Although we are several hours by water from the mainland here in Victoria, we Americans are happy in looking right into the state of Washington. Mount Baker gleams snowy white on the horizon on every perfect day, and unless it is foggy or cloudy we can usually see the ridges and peaks of the Olympics to the South of us not more than twenty miles away. The coast, rocky as Marblehead, is picturesque with broom. The city itself is green with holly, box, ivy and innumerable shrubs. Some Southern exposures show roses still in bloom. No wonder it is the Mecca of many Western Canadians, whose idea of bliss is to have made enough money to come and live quietly in Victoria. Hither in the time to come will gravitate many of those whom we have known on the other side of the mountains, and it makes pioneering on the island all the more worth while when we realize that these people will not look in vain when they seek for a Uni-

tarian church in which to worship.

MARGARET C. PRATT,
Director for Western Canada.

Miss Bancroft presided at the meeting of the Executive Board on February 13th, with twenty-six members present, although some had left home with the thermometer registering twenty degrees below zero. Mrs. Guild, Dean of the Tuckerman School, and her class of future parish assistants, were present by special invitation, as a part of their study of our Unitarian organization.

Mrs. G. D. Noyes and Mrs. F. B. Skinner have been made life members of The Alliance. The names of Miss Harriet E. Wood, Providence, Miss Anna M. Warren, New York, Mrs. Reuben E. Hopkins, Arlington, have been placed in memoriam.

The report of the Southern Missionary Committee showed the ministers hard at work and reaching a good many people in their monthly rounds. Mrs. Peterson is most appreciative of Christmas barrels received and numerous articles, large and small, that will add to the comforts of life at Dix House.

The College Girls' Committee read a letter from Norton, Mass., expressing great appreciation of the visit of Mr. Van Ness, in pursuance of the plan for college towns that is being carried out by the Association and Alliance in co-operation. Mr. Van Ness spoke in the Unitarian church in the morning, college girls and students from a private school in attendance. In the evening he addressed the faculty and students of Wheaton College in the college chapel.

Branches will particularly note the following important statement and report:

Inasmuch as the members of the Committee on Junior Alliance feel strongly that there should be a close co-operation between the older and younger women of the Unitarian churches, and inasmuch as the method of co-operation varies greatly, as do conditions, in the different localities of a wide field, the Committee recommends: (1) The continuing of Junior Alliances where they already exist: (2) The further organizing of them in branches where Junior Alliances seem to be the best link between the branch and its young people; (3) That the character and government of Junior Alliances be local and not national; (4) That their work and progress be reported to The Alliance through the branch to which they belong; (5) That in all cases the Junior Alliances acknowledge themselves a part of their parent branches.

The Camp Fire Girls movement seems to appeal so strongly to younger girls that its possibilities will be further considered. A lending paper on Camp Fire Girls has been added and will be found helpful at this time.

It was voted not to make any alteration in the pin for the special use of the Junior Alliance.

Headquarters report showed 406 visitors at the Boston office during the past month, 56 books borrowed from the leading library, 534 sermons sent out. The New York office reported a special call for Dr. Eliot's Twentieth Century Christianity. A friend has given a year's subscription to the *Advance, Unity, Survey,* and these magazines, together with the *Christian Register* and *Pacific Unitarian,* will constitute an important part of the equipment of our Alliance workshop in room 10, Boston headquarters.

Each branch will soon receive one copy of the leaflet containing opening services for Alliance meetings and will be informed how to order more copies for members.

Money for the Fifield Memorial has been received. The committee on the new student house will be glad to have a room in *Unity House* fitted up as a memorial to Mrs. Fifield.

The Board put on record its deep sense of loss in the sudden death of a director, Annie Evans White, of Winchendon, Mass.

New branches are welcomed at Carlisle and New Bedford, Mass., and Hemet, California.

A paper on the Francis David Memorial given by Mrs. A. C. Wellington of Cambridge before the Boston Monday Conference of Alliance Branches was so enthusiastically received that it was referred to the Executive Board of The Alliance for wider circulation. This matter was put into the hands of the chairman of the Appeals Committee in conference with Dr. Wendte.

Reports were received from Western Canada, the Pacific Coast, and New England, except Massachusetts.

The next meeting will occur on March 13th, when Massachusetts branches will report.

CAROLINE S. ATHERTON,
Secretary.

Letters may be sent to
Mrs. Granville Pierce, Carlisle, Mass.
Mrs. William Pearce, Hemet, Cal., R. 2, Box 40 B.

Mrs. Scott reports for the ten branches in Eastern Maine: Bangor is holding open meetings with an attendance of from 75 to 100. Belfast has given a play at the Opera House instead of the usual fair. Cape Rozier, shut in by the weather, is holding "telephone meetings." Castine says, "Good things come our way right along on the program." Ellsworth is welcomed after five years of silence. The new movement at Lincolnville has seven new members. Houlton writes: "The men of the church have created a budget and pay all indebtedness of the church, and do not allow the women to have any public suppers or rummage sales." Mrs. Scott says: "I wish all Directors who cannot attend meetings regularly might at least once a year spend a week in Boston, as I did. The cordial hospitality of officers, Directors, Branches and individuals means so much to one who is somewhat outside of the charmed circle of constant friendly intercourse."

Miss Brown reports for Western Maine: "Each branch devotes much of its energy to working for the support of its Parish, still there is an interest in the Alliance and the broader work which it represents. This is especially noticeable in the small branch at Brunswick and at Standish where the branch has but few Unitarian members. The Branches at Saco and Kennebunk are well established. At Saco there is a band of Boy Scouts, and Camp Fire Girls each having a paid instructor. Farmington greatly appreciates the help received from their appeal and feel more as if they are a part of a large whole. At Portland was held in June the 50th anniversary of the Maine State Conference.

For her section of New Hampshire Mrs. Tufts reports renewed interest in Post-office Mission and tract distribution. Littleton pays nearly all the running expenses of the church and something toward the minister's salary and the music. The Nashua branch is doing charitable work for different institutions through the city. The Dover branch has placed the Christian Register in the public library. The Bath Alliance of eight members holds together with a determination of keeping alive something of the liberal spirit in that little town, away up in the White mountain region.

Mrs. Donahue reports from New Hampshire an increased interest in appeals. She has received word from Andover, Potter Place, Taunton Hill, Exeter, Franklin, Laconia, Concord. The branch at Potter Place is striving to reach its young people. At one meeting a representative from the State Agricultural College talked on to promote the raising of vegetables by the forming of a Boys' and Girls' Club the members on their own plots of ground. The Girl's Lend-a-Hand Club had a table at the fair, and the branch feels that it is forming a link with those who will make their future Alliance members. Franklin has cleared up a long standing debt, has established a kindergarten department to the Sunday School, pays for a trained teacher and hopes for a closer bond between the Alliance and the Sunday School. It is the custom of the Concord branch to have at each meeting a single beautiful rose on the table. At the close of the meeting it is sent to a member who is ill. At the close of meetings a small food sale is held, two or three members sending things each time. The amount thus raised pays for programs, the Alliance Rose, and small items.

Miss Bellows reports for Western New Hampshire: "One of the pleasantest occasions has been the neighborhood meeting at Keene, attended by representatives from Charlestown, Wilton, Francestown and Dublin. The last named are not affiliated with the Alliance. Cornish is struggling along with great difficulty. The Lebanon Branch has musical and miscellaneous programs and has taken penny collections at meetings. At the Walpole Branch the summer meetings have been open to everyone, and one program was devoted to World Peace. Classes in folk-dancing and calisthenics have been held for the children of the Sunday School and for older people. Wilton opened with a field meeting in October.

Mrs. Richardson reports "really a good year for Vermont branches." Brattleboro takes pride in its new parish house, free of debt—the money raised wholly within the society and its former members. Windsor has a new Junior Alliance. Burlington and Montpelier, although 42 miles apart, have entertained each other during the year. Both branches have successful Junior Alliance groups, and the charitable work of Burlington deserves especial mention.

Mrs. Wilks reports for Rhode Island: Newport is listening to a series of talks by the minister on "Religions Before Christianity," and is collecting books for the library at Marianna, Fla. At Providence work has gone on regularly in the three branches. The First Congregational Alliance says "much attention is given to reports of conferences, local councils, etc.

The Pacific Coast branches are generous in their support of the Pacific School for the Ministry. Dr. Rooney reports for the Southern California branches: Long Beach; Pomona; Santa Ana; Redlands, San Diego, which has worked for Unity House, a boarding place for girls with small wages, furnished the church decorations, and welcomes tourists; Los Angeles, which has raised money by the penny-a-day plan, without bazaars.

Mrs. Smith reports from California: Alameda, Eureka, Berkeley, Oakland, Palo Alta, "interested in raising a fund for a social hall;" Santa Cruz, Santa Rosa and San Francisco, the very large society which spends $110 each month entirely for charity.

From Washington reports have

come from Bellingham, Seattle, which has "a main Alliance and four branches," from Sedro Woolley, courageous in spite of difficulties, and from Spokane which has helped maintain the choir.

The Victoria Branch is planning an Easter Sale of household articles and children's wear, in aid of the building fund, which still lacks several hundred dollars. Please respond generously, sending all articles in time to arrive before April 1st. Address Mrs. George Barton, 8 Alanadale Apts., Linden Ave., Victoria, B. C.

Appeals

The news from Appeals is good. Northumberland and all last year's Appeals are completed, and the others are much smaller than a month ago. This means that many of our Branches, small ones as well as large, have been faithfully continuing their annual gifts.

Now two new Appeals are presented to the Branches, with the approval of the Committee and the endorsement of the Executive Board. The first is from Atlanta, Georgia, for $500, for furnishings for their new church. They have disposed of their old chapel, bought a fine lot with a house on it, which will be used for all parish house purposes. They have raised $5,000 in Atlanta and the American Unitarian Association will double it. This amount, together with the money left from the sale of their old lot and building after the new lot was paid for, should build a church which may fitly represent us in this important Southern centre. Will not the Alliance Branches help them to furnish it? Dr. Samuel A. Eliot visited Atlanta on his recent trip. He feels that our chance in Atlanta is better than it has ever been, but that our people there will be greatly encouraged by the sympathy and co-operation of the Alliance through this Appeal. Rev. William I. Lawrance, who spent about a week there a year ago and knows the situation well, says: "The present is at once the most critical and the most promising moment in its history. With the help of the Alliance and others it ought to become one of our strong and widely influential churches." Mrs. Abby A. Peterson adds her earnest word in favor of this Appeal.

The second Appeal comes to us from across the water, from our liberal worker in Italy, Mr. Gaetano Conte, who for ten years lived in Boston and was well known to many of our people. He needs $200 to help him carry on a very interesting work. At the December Board meeting, Dr. C. W. Wendte gave a very clear and interesting account of Mr. Conte's work and needs, and the matter was referred to the Appeal Committee. The Branches are referred to an article in the December WORD AND WORK, by Mary Fifield King for an account of Mr. Conte's work.

ALICE REYNOLDS KEYES.
Chairman of Committee on Appeals.

Appeals stand thus:

Green Harbor, Mass., for preaching at Grace Chapel	$50.00
Meadville Students	33.00
Pacific School Students	67.00
Edmonton, Alta., for church furnishings	194.00
Norton, Mass., for a parsonage	131.00
Vancouver, B. C., for church furnishings	232.00
Dayton, Ohio, for church furnishings	289.00
Atlanta, Ga., for church furnishings	500.00
Work in Italy, under Signor Conte	200.00

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

MR. SANFORD BATES, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors' Monthly Meeting

The seventh regular monthly meeting of the Executive Board of the Young People's Religious Union for 1913-1914 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, February 3, 1914, at two o'clock.

President Bates presided and there were present: Mr. Eliot, Mr. Hooper, Miss Richards, Mr. Ryder and the secretary.

The secretary read the minutes of the last meeting, which were approved as read.

The president reported for the Annual Meeting Committee that Hon. Grafton D. Cushing, Speaker of the Massachusetts House of Representatives, had been secured as one of the speakers.

The treasurer being absent, the secretary presented the bills.

VOTED: That the bills be paid.

The secretary then read her report for the month of January, 1914, which was received and placed on file.

VOTED: That 3,000 copies of Dr. Crothers' address be printed.

Mr. Hooper, for the Extension Committee, reported the work going on very well in certain districts. The committee asked permission to have two circular letters printed—one to be sent to churches having no unions, and the other to churches having unions.

VOTED: To approve the policy as outlined by the Extension Committee and to authorize it to prepare and distribute two circulars as recommended.

VOTED: To arrange for the printing of a card similar to the one presented by the Chairman of the Extension Committee.

VOTED: To adjourn.

GRACE R. TORR, *Secretary.*

Boston Federation

The Boston Federation of Y. P. R. U. held its eleventh mid-winter meeting on Sunday, January 29, 1914, at the Church of the Third Religious Society in Dorchester, with an attendance of 211, within one of the record.

The meeting opened with an invocation by Rev. C. A. Henderson of Philadelphia and an address of welcome by the pastor, Rev. Ernest S. Meredith.

The business meeting, which was conducted by the president, Mr. J. Harry Hooper, opened with a roll call to which sixteen unions responded. The secretary's report of the last meeting was read and approved.

Miss Chenoweth reported for the Friendly Service Committee, telling of the philanthropic work accomplished. Miss Richards, Chairman of the Membership Committee, told of the prospects for interesting new unions; and for the Music Committee, Miss Richards reported that a chorus from the Federation furnished music at the meeting of the Unitarian Fellowship for Social Justice on January 11.

Mr. Allen, Chairman of the Ways and Means Committee, announced that a comedy, "The Colonel's Maid," would be given for the benefit of the Federation by a picked cast at the following places: Meeting House Hill

Parish House, Dorchester, March 11 and 12; Quincy Unitarian Vestry, March 20; Church of the Disciples Parish House, Fenway, Boston, March 27.

A Hospitality Committee, consisting of Mr. Frederick G. May, Jr., Miss Minnie Packard and Mr. Chester R. Allen, was appointed to serve during Anniversary Week; and the following Nominating Committee was elected; Miss Marian Dudley Richards, Mr. William E. Weston, Mr. Frederick West, Miss Helen Pepper and Miss Georgie May Morris.

It was voted on recommendation of the president to adopt as the Federation Hymn the Hymn of Dedication written by Rev. John Haynes Holmes of New York for the Young People's Religious Union, and to write Mr. Holmes apprising him of the fact.

A social hour was taken, during which the hospitality of the Lawrance Union was enjoyed.

The evening meeting opened with an organ prelude by Mr. Ward C. Lincoln and a devotional service conducted by Rev. Charles P. Wellman of Dorchester. Rev. Palfrey Perkins of Brighton delivered an interesting and stirring address on the subject, "Manners, Morals and Religion," in which he defined the tendencies of modern society and emphasized Sir Philip Sidney's description of a gentleman as one who has "high thoughts in a heart of courtesy." Two solos by Mr. Harry Jackson were much enjoyed.

Respectfully submitted,

F. Antoinette Pratt,
Secretary.

Pilgrim Federation Rally

At the rally of the Pilgrim Federation held at Unity Church, Brockton, Sunday evening, February 8, the pastor of the church, Rev. Dudley H. Ferrell, welcomed the various unions in behalf of the president, Mrs. Buckley, and introduced the speaker, Prof. Edwin D. Starbuck. Rev. E. B. Maglathlin of West Bridgewater read the Scriptures and Rev. L. A. Walker of Rockland offered the prayer. Excellent music was furnished by the quartette of Unity Church.

Prof. Starbuck spoke for about an hour, his subject being "The Religion of Young Manhood and Womanhood."

Childhood's path is plainly marked, but as we come to young manhood and young womanhood, the way grows more difficult and the landmarks fade out so that there is almost none to be seen anywhere. Every young man has to discover a new country for himself.

The God life, as Paul said long ago, is travailing in agony to have its birth and it is waiting to be born in you.

The societies gathered represent, in many respects, the most important factor of the life of religion to-day. These societies ought to be missionary societies and gather in the young men and women of the community; then so fill them with bounding life and enthusiasm that they will have a new birth of the sense of high things. Our forbears saw long ago what ought to be done, and they worked it out into a great doctrine. The responsibility rests upon us; but what we sometimes do, I fear, is to say that it is none of our business, that they can just go on as they are going. No: we are still our brother's keeper, and it is our duty to bring these young men and young women into the church, and there give them a new sense of things.

Our problem is to gather in those who have perhaps made a mistake and have not received the right word at the right time; to take them in and

to help them to a new birth into the sense of things and then keep at it until there is the second birth, and the enthusiasm that comes with it will take care of itself and trust in the life of God.

L. A. WALKER, *Secretary.*

South Worcester Federation

The annual meeting of the South Worcester Federation was held in the South Unitarian Memorial Church, Worcester, on Sunday, February 8, 1914.

The meeting opened at 4:30, with a short devotional and praise service, Mr. Charles T. Aldrich presiding, and a word of welcome was given by Miss May A. Leland.

After the reading of the records, the following societies responded to the roll call: Hopedale, 4; Grafton, 9; Westboro, 17; West Upton, 9; and Worcester, 20.

The Nominating Committee presented the following names for 1914: President, Mr. Elbert Marso, Hopedale; vice-president, Miss Aurilla Ayer, West Upton; secretary-treasurer, Miss May A. Leland, Worcester, and they were declared elected.

The Young People's Religious Union of the South Unitarian Memorial Church, Worcester, invited the federation to an indoor picnic to be held on Saturday, March 28, from 4 to 7 o'clock, and Westboro invited the federation for the April meeting.

Rev. Clement E. Tomlin of Westboro was the speaker of the afternoon, and he took for his subject, "Wealth or Character."

After the speaking, the meeting adjourned until 6:30, when the speaker of the evening was Mr. Sanford Bates, the president of the Young People's Religious Union, whose subject was "The Problems of Unitarian Young People of To-Day."

The meeting adjourned at 7:45.

MAY A. LELAND, *Secretary.*

Time for Holding Annual Meetings

A few years ago the following vote was passed by the Executive Board of the Young People's Religious Union: That a recommendation be made to all unions to have their annual meetings in April, in order that the correct lists of officers may be printed in our annual report, and that notice of this be sent to the national secretary, the meeting to be held not *later* than April. In consequence, printed notices were sent out to all the unions, calling attention to this desire on the part of the Board of Directors.

In conformance with this request, some of the unions did change the dates of their annual meetings and have sent in their changes regularly as soon as new officers were elected. We should like to remind all to do so, in order to have at headquarters a correct list of officers with their addresses.

Our fiscal year closes April 30 of every year, so that all lists should be in on or before this date. If this were conscientiously attended to, the secretaries' names would appear right in our annual printed report. But as it is, we are quite apt to hear it said: "The notice did not reach the secretary," or "It was sent to the wrong person," no notification of any change having been sent.

This may seem of small consequence as regards societies, but as a matter of fact it is of paramount importance that our lists be authentic and up-to-date.

We want all our union presidents, secretaries and treasurers to receive WORD AND WORK, and how is this possible unless their names and addresses

are known to be? If you hold one of these offices, and do not see this publication, kindly write to tell us. However, if you do receive it, pass it around among the members that do not have access to it or have portions read at some of the meetings. The more our young people are kept in touch with these denominational facts and events that are from time to time mentioned within the limits of this monthly bulletin, WORD AND WORK, the better equipped will the future workers in our Unitarian ranks be.

A copy of the year's programme will also be appreciated at the same time the list of officers is sent. It should be a secretary's duty to attend to these little formalities. Indeed, an extra programme or two can be found most useful. Still another duty might be to inform headquarters of any entertainment, supper or other function in which the young people officiate. Keep Room 11, 25 Beacon Street, in mind, occasionally!

Nominating Committee

The Nominating Committee will shortly mail to the unions the customary request for suggestions as to names for officers and directors, and the chairman hopes every union will respond by sending in at least one name for consideration. The committee this year is made up as follows:

Chairman, Mr. Fred G. May, Jr., 68 East St., Dorchester, Mass.
Mr. Harold S. Lyon, West Bridgewater, Mass.
Rev. F. R. Sturtevant, Taunton, Mass.
Miss Elsa Waldie, Germantown, Pa.
Miss Harriet C. Stimson, Detroit, Mich.

Interest in Foreign Missions

Several of our young people's societies have already taken up the subject of our foreign missionary work; and so far Dr. Wendte has received a few contributions from our unions towards the Unitarian work in Bulgaria, concerning which a general appeal was made through the columns of the *Christian Register* and the daily press. It may be recalled that Rev. Anton Toplisky of Doubnitza, Bulgaria, is living right on the Macedonian border land and is doing a wonderful work for Unitarianism in that region, a Bulgarian Unitarian Association having been formed and much interest awakened in our Liberal Christianity.

Office Notes

A new union has recently been formed at Needham, Mass., and we are most happy to welcome this new branch to our fellowship.

The Union-at-Large reports having sent out 80 copies of the WORD AND WORK, with as many tracts, during the month of February.

The Indoor Picnic of the Boston Federation takes place at Brighton, on Saturday, March 28, and a general good time is anticipated.

Both the Union at Christ Church, Dorchester, and the Nathaniel Hall Society have held successful neighborhood meetings, and one in Wollaston is announced for the present month.

Winkley Guild, connected with Bulfinch Place Church, is planning an entertainment this month, the proceeds of which are to be devoted to the central organization.

The recent address by Rev. Palfrey Perkins on "Manners, Morals and Religion," before the Boston Federation, has received so much favorable comment that Mr. Perkins is willing to present the same to other federations or young people's gatherings.

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, D.D., *President*, Roslindale, Mass.
MRS. FRANK L. YOUNG, *Vice President*.
REV. CHESTER A. DRUMMOND, *Secretary*, Somerville, Mass.
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Pity the Poor Babies

Papers and magazines are full of appeals in behalf of the babies. In our nation 300,000 children less than twelve months old die annually. It is claimed that at least 100,000 of these deaths are easily preventable. Better food, care and housing would keep them alive, to be added later to the human resources of our country. Sympathy and self-interest cry aloud, demanding that preventive philanthropy do something effective at once to stop this "slaughter of the innocents."

This is indeed a noble cause to be encouraged in every way possible. But in the discussion of this vital problem, nobody apparently realizes the large part played by drink. This important fact ought not to be so generally ignored.

The evil influence of liquor is here widespread and decisive. Accepting the conclusions of Dr. Laitinen and others, it is safe to say that 10,000 of these infants die on account of the inherited degeneracy due to parental drinking—poisoned by alcohol before birth. How many more die because born into unsanitary homes—the direct result of intemperance— no one can tell. How many die because given liquor as beverage or medicine no one can tell. How many more die from insufficient food and clothing because wages are spent on beer and whiskey no one can tell. How many more die because mothers cannot properly nourish their young children no one can tell. How many more die because of parental neglect and cruelty, resulting from alcoholic indulgence, no one can tell. But when we remember that in Massachusetts alone 100,000 "drunks" are annually arrested (only a small part of those who get drunk), it must be obvious that the domestic conditions, so produced, must tell mightily against the children.

These facts, however, reveal only a small part of the injuries done to children by drink. Thousands brought into an inhospitable world as the result of our social vices, generally fostered when not directly produced by the use of liquor. Thousands born into conditions which mean tuberculosis later in life, because families are the victims of intemperance. Thousands born with syphilitic taint, to curse as long as life lasts, because beer and whiskey excite sexual irregularities. Thousands born defective in body or mind, the direct result of parental drinking. To go through life struggling with criminal impulses or bodily defects: the sad handicap of an alcoholized inheritance.

Let us, indeed, pity the thousands of babes so early and so unnecessarily swept into untimely graves. But is it not high time to engage in a really effective preventive philanthropy? Let us attack the top-root of these evils, the Drink Curse. How unfortunate that so many of us are "liquor-blind"!

JOSEPH H. CROOKER.

CLEAR GRIT

A COLLECTION OF

LECTURES, ADDRESSES AND POEMS

By ROBERT COLLYER

What would have been Mr. Collyer's ninetieth anniversary was commemorated by the appearance of this volume, containing lectures and addresses by him, none of which have ever before appeared in print. To these are appended a small number of poems and hymns by the same author, which should be familiar to many. Several of the lectures have proved their worth by frequent usage on the lecture platform, where Mr. Collyer was for many years a most popular figure. Another group consists of "talks on travel, both at home and abroad, biographical studies of great leaders of thought and action, current happenings in the world of affairs and personal reminiscenses of men and events." Among the more significant of the subjects treated will be found "Cathedrals," "The Pilgrims," "The Human George Washington," and discourses on Martineau, Channing, Burns, Charles and Mary Lamb, Hawthorne, Whittier and Thoreau.

To anyone acquainted with Mr. Collyer this book will come as a fresh inspiration, while to those unfamiliar with his writings it will be found surprisingly enjoyable and stimulating. The material has been carefully selected by the Collyer family and edited by the Rev. John Haynes Holmes, for years associated with Mr. Collyer at the Church of the Messiah in New York.

328 pages; $1.50 net; by mail, $1.63

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, ∴ BOSTON, MASS.

THE PRIEST

A TALE OF MODERNISM

By the Author of
Letters to His Holiness Pope Pius X.*

Modernism is not so much an inquiry of the intellect as a crisis of the conscience; less a debate of the schools than a problem of conduct attended with tremendous spiritual consequences. "Dare I follow the new light? Am I brave enough to withstand creeds and hierarchies? Have I the heroism to join that company of outcasts who in every age have sacrificed even life's dearest affections at the behest of Truth's austere Ideal?" Across such questions lies the shadow of tragedy, and today a host of suffering souls in and out of Roman Catholicism are asking them in agony. We should know of these silent sorrows, these trials that are of life and death, for they exist all around us, at once the saddest and most glorious experiences of these days of tremendous transition.

Contrary to a popular impression this second edition is identical with the first, and is positively

Not Altered or Expurgated in Any Way

Every man or woman who views with concern the present tendencies of the Roman Church in America will find valuable material for reflection, from an undisputed authority, in

THE PRIEST

Cloth; 12 mo., $1.25 net; by mail, $1.35

*** Letters to His Holiness Pope Pius X**

$1.25 net; by mail, $1.35

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, ∴ BOSTON, MASS.